

9-22-1969

Evangelical Visitor - September 22, 1969 Vol. LXXXII. No. 19.

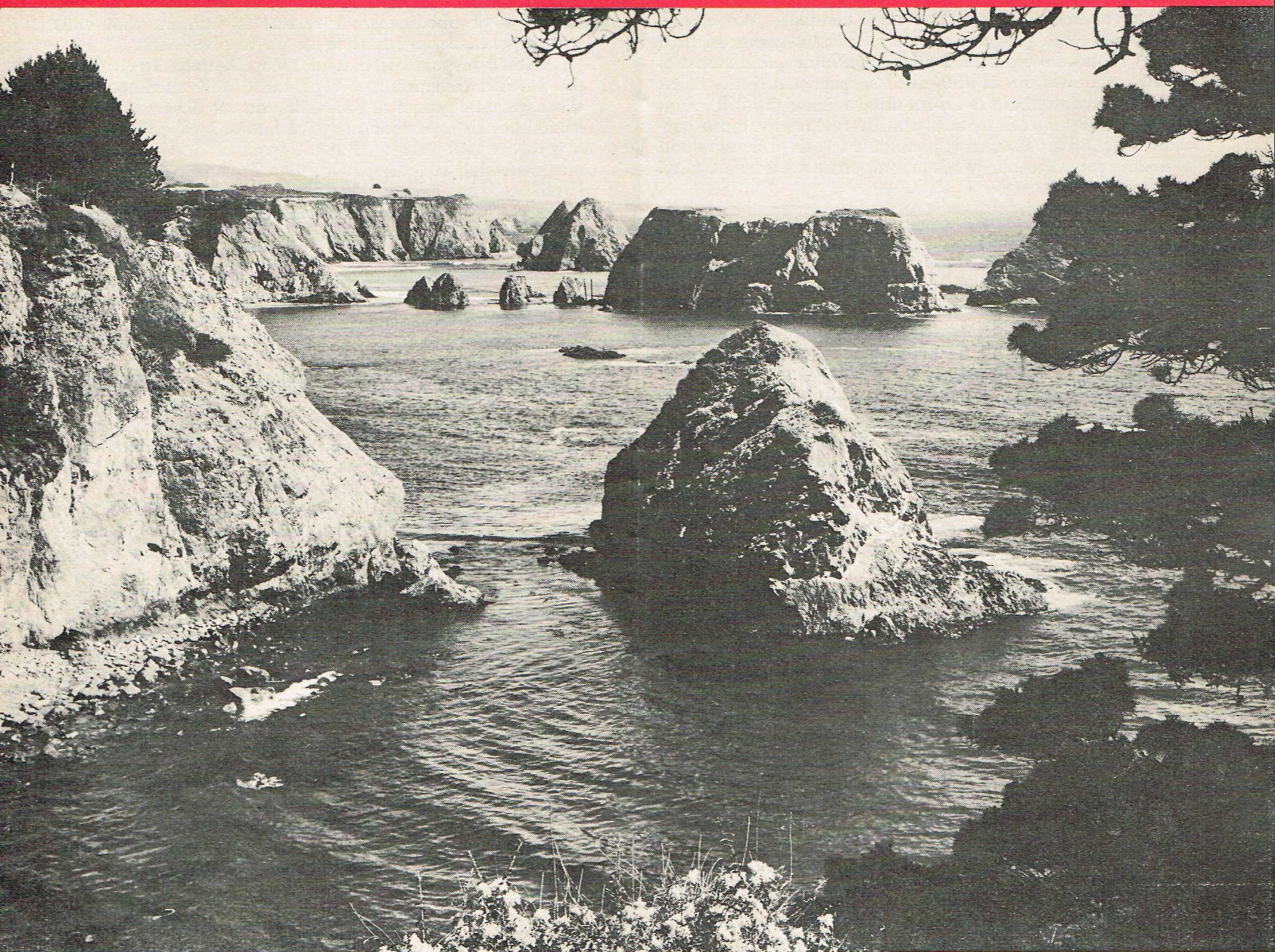
John E. Zercher

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Evangelical VISITOR

September 22, 1969



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OCTOBER — ANNUAL SUNDAY SCHOOL ADVANCE

EDITORIAL

The Fall Revival

I am not a fancier of artificial flowers or wax fruit. Although they may appear so real that I must feel them to be certain, I am disappointed to learn that they may have form but they have no life.

The Church at Sardis (Rev. 3:1-6) also had form but no life—"...thou hast a name that thou livest, and art dead." To the observer and to the members of the Sardis congregation things were in good shape. They had a lot going on. God even recognized their works. But they had mistaken form for reality and activity for life.

The church today has a Sardis complex. We equate spirituality with program. If there is a lot going on then things cannot be too bad. Budgets, buildings, and statistics become the measure of life. But I suspect that in the midst of our busyness there is an intuitive feeling that all is not well. There appears to be a similar feeling by those outside the church. There is a phoniness to our profession and a hollow sound to our proclamation. And we sense a need of revival.

And here again we have the problem of form and reality. We are tempted to equate a revival meeting with a revival. It is not that the "holding of a revival meeting" is wrong. The problem is that we so equate the traditional structure with the reality of revival that we either assume we have had a revival when we have had the meetings or that unless we have such meetings we cannot have a revival.

Revival comes when a congregation is confronted with the Word of God; convicted by the Holy Spirit; and responds in repentance, obedience, and reconciliation.

Essential to a real revival is a serious encounter with the Word. It may come through a guest minister. It may be through the teaching ministry of the pastor. It can come through small groups gathered about the Word. The Word of God is still living and powerful, discerning and laying bare the innermost secrets and motives of the heart. Through the Word our conduct and values are judged. God's holiness and our sinfulness are revealed. God's judgment, mercy, and will are manifested as the Word is studied. It is a shallow moving indeed that is not based on a genuine encounter with the Word of God.

The Holy Spirit will honor this encounter with a revelation of man's sin and need and God's provision and will. The Spirit will make this encounter more than a doctrinal and intellectual exercise. It will be a means of grace—convicting, instructing, and strengthening. The Holy Spirit moves in sovereign ways beyond our understanding. But of this we may be assured: The lack of revival in the church is not the fault of the Spirit.

There needs to be a three-fold response of repentance, obedience, and reconciliation.

Repentance from sin is both the cause and result of revival. For most of us our pious facade and self-righteous

Cuffy Cove, Elk, California. Photo courtesy Union Pacific Railroad.

busyness will be shattered by an encounter with the Word. The "christian" sins of selfishness, jealousy, divisiveness, self-seeking, lack of discipline, prayerlessness, self-sufficiency and snobbishness will need to be faced—confessed and repented of. And perhaps more than we would like to believe may be those less "respectable" sins which have been hidden in the lives of the members which will need to be dealt with.

The other side of the coin of repentance is obedience. Prayer is a part of revival but an ounce of obedience is worth a pound of prayer. Just as the word of God reveals sin to be repented of just so it reveals a life to be lived in obedience. Too many revivals never get past repentance. Too many lives know only the joy of forgiveness but lack the glow of obedience. A revival is stillborn that ends with repentance and fails to go on to obedience.

A third response is that of reconciliation. Revival has the vertical dimension of repentance and obedience and the horizontal aspect of reconciliation. It does seem easier sometimes to repent of sins and follow in obedience than it is to live as brethren. But the word of God is clear that our profession of love for God is a lie and a delusion if it is not accompanied by love for one another.

These observations are not new; neither are they profound. We all recognize these elements of revival. I hope that I have not been misunderstood as opposing form or structure to a revival effort. But I do want to share this concern and it is simply this: We dare not equate a form—either old or novel—with the real thing. May our first concern be revival and our second concern its form.

From the Editor:

It goes by different names. Maybe it has no name at all. But most congregations have it—a renewed emphasis upon the life and program of the Church in the Fall of the year. We call it "The Forward Campaign."

If we would reduce the Forward emphasis to its least common denominator it would consist of finding people; getting them to come; keeping them. And I would venture that we do better on the first two than the last one. Could it be that the lead article "No Place for Outsiders" may come pretty close to the reason for this failure.

Readers occasionally send articles which they have found helpful or informative and which they feel would benefit the readers of the VISITOR. One of these came from the editor of the Missions pages—Mary C. Kreider. This article reflects her missionary interest but will be of interest to all of us. This article, "A Thai View of the Americans" calls to mind the lines by Robert Burns

"O wad some Power the giftie gie us
To see oursel as ithers see us!"

A story of India comes out of Japan—"An Outcaste—for the Crucified One." The story of Mr. Murthy illustrates the literal meaning of forsaking father and mother and family for Christ's sake.

(Continued on page twelve)

EVANGELICAL VISITOR

Volume LXXXII

Number 19

Official Organ of the Brethren in Christ Church, published bi-weekly by Evangel Press, Nappanee, Indiana, to whom subscriptions should be sent.

Editor: John E. Zercher, Box 166, Nappanee, Indiana 46550, to whom all material for publication should be sent.

Editorial Council: John E. Zercher, Editor;

Arthur M. Climenhaga, J. Wilmer Heisey, Owen H. Alderfer, John Arthur Brubaker, Paul Hostettler.


Page Contributors: Board for Missions, Box 149, Elizabethtown, Pa. 17022: **Missions Overseas**, Miss Mary C. Kreider; **Missions in America**, Mrs. Maybelle Kanode; **Christian Service Ministries**, J. Wilmer Heisey. Board of Christian Education: **Home**, Mrs. Esther Boyer, 1822 W. Ninth St., Upland, Calif. 91786; **Sunday School**, R. Donald Shafer, Box 127, Nappanee, Ind. 46550; **Youth**, Paul Hostettler, 20 Morgandale Crescent, Agincourt, Ontario. **Pastor's Page**, Arthur M. Climenhaga, 691 Ukiah Way, Upland, California 91786.

Brethren in Christ Publication Board, Inc.: Isaiah B. Harley, Paul E. Witter, Paul E. Hostettler, Lester Fretz, Joseph R. Aiken, H. H. Brubaker, C. N. Hostetter, Jr.

Subscriptions: \$3.50 per year. New subscriptions: \$3.00 per year. Gift subscriptions: \$3.00 per year. Sample copies free.

Mailing label indicates expiration date. Include both old and new addresses with requests for change of address.

Entered as second-class mail at Nappanee, Indiana.

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The facts are true, though not the most pleasant. What does your congregation do as regards people who are divorced and/or alcoholic? The congregations mentioned are evangelical, similar to ours.

NO PLACE FOR OUTSIDERS

Anonymous

I never attend church!

I used to go . . . when I was a child. Grandma and Grandpa took me. My big brother helped me get ready and went along, too, once in awhile. Other times, Grandma dressed and fed me and got me ready to go to Sunday school and church.

You see, my parents had no time for church. They worked hard to keep us all in the most fashionable clothes, the best decorated house and the newest car. Entertainment was important to them, too. Saturday night was their time to stay out late, enjoying themselves. Of course, Sunday morning they were too tired to think about church.

I liked church, though. Everyone was kind to me. I liked the songs we sang and the pretty pictures our teachers showed us. I liked the stories about Jesus, who loved all people, both good and bad.

As I grew older I began to question the importance of the church. I watched my parents. They seemed happy enough, *without it*. Their friends lived respectable lives, *without it*. My brother had long since stopped going. Most of my friends didn't go. They were all all right, I reasoned, *without the church*.

By my early teens I had very few friends left in the church. Most of the young people's parents were church people. The families did things together, and I never felt that I fit. Even my grandparents had moved to another state. Thus, my last real tie with the church was broken.

Then my father bought a boat. That was the end of church for me. I refused to stay home alone every weekend just to attend church *alone* on Sundays. I was now learning to get along well, *without church*.

Then suddenly, my cozy little godless world began to fall apart. I learned that my parents were not so happy as I had thought. Dad was drinking more. Mother worked all the time. Neither of them were ever home. Worse yet, I was hearing ghastly rumors—Dad had lady friends, and Mother was seeing another man *in secret*. Angry words and ugly actions increased daily until our home became a nightmare. In fact, it was almost a relief when Dad left and Mother refused to let him return and sued for divorce. That was a rough time.

I was crushed. Except when Grandma came for a visit, I had no one I could turn to for help. Frantically I searched for security. In this state of mind I met and married a young man. He promised me all that I was seeking. Surely I thought, marriage was the answer to all of my problems.

I soon learned that for me it was only the beginning of problems. My marriage proved to be a failure. Two

years later I left my husband in favor of another who offered me sympathy and affection.

I hadn't been married long this second time when I realized that I had one problem bigger than the last. My second husband had psychological problems: a violent disposition, and habits which threatened to tear apart the weak roots of our togetherness.

Then, something strangely wonderful happened to him. He read a book about a man who had helped boys in trouble. He felt this was the kind of life he needed. So with Grandma's help and the guidance of a young minister, my husband began to straighten out his life.

Those were confusing months that followed, as we moved from place to place. We were both having spiritual problems. I knew I was a Christian. I had given my heart to Jesus Christ one summer at camp. But I had drifted . . . *far, far away*. Even though my husband had made his decision for Christ, he was plagued with a guilt complex over his sinful past and his daily failure.

Eventually we returned to my home city. We decided to try to find help in the church where I went as a girl. The pastor was wonderful. He did all he could to encourage us. His sermons were good, and his counsel was wise and kind. With his help, we honestly tried to fit into the church.

The members of the church were another story. I'm sure they were Christians . . . *in their hearts*. But most of them were so careful to maintain the purity of their souls that they were afraid to touch the soul of an outsider.

What I mean is, they were snobbish. If they felt like speaking to us, they spoke. If they were too busy with their own plans and interests, they ignored us. Their interests were different from ours. They didn't talk our language. They didn't live in our world. We couldn't seem to communicate with them.

We hoped at least to get a good Bible Study in Sunday school. Instead there was always a discussion about what's wrong with some other church. We went away as hungry as when we came. In fact, a bit hungrier, because we felt that maybe there was no food for us after all.

We wondered what was wrong. We weren't aware that we looked so different from the church crowd. We dressed like they did. There must have been something strange about us, though. Everyone spotted us at once as outsiders. Maybe we didn't wear the right mask on Sunday mornings to cover up all the human weakness of our everyday selves, like many good church members do.

Discouraged, we stopped going. We talked about other churches. But we didn't know where to begin. And we were frankly afraid to try. So we turned in other directions.

At last we found one group that could help us—Alcoholics Anonymous. When my husband was willing to admit that alcoholism was one of his deep problems, he found companionship in this organization. He had something in common with these folks.

Alcoholics Anonymous became our church. They did more for us than the church ever did. They made us feel that we were just as good as the next person. We were all in the same boat of weakness, struggling together against a common problem.

Alcoholics Anonymous helped my husband to find himself . . . *partially*. But it could not preserve our togetherness. At last we parted company. He went his way in search of deeper reality. I have gone my way, in search of the same reality.

Deep down inside, our hearts are aching and unsatisfied. We know that we are imperfect. We don't like ourselves the way we are. Maybe that is why we are so critical of those who act as if they had no faults. We long to be free from our passions and sinful involvements. We long to be holy—truly right with God *and each other*. To have the power to live godly lives, to live peacefully and happily *together*.

We are too weak to do it alone. We need help. God's help, yes, but first the sympathetic and patient help of the church people who know the answers we seek. I'm sure there must be a church somewhere that could help us. Maybe even the one we tried would help, if they understood what we wanted of them, the thing we could never communicate to them.

All we ask is that when we enter a church, the people treat us like human beings, just as much deserving of the grace of God as themselves. We ask fellow Christians to love us for Jesus' sake—in spite of our awful spiritual immaturity. To put away their prejudices about people who commit such sins as we have committed. To be honest with us. To study the Bible with us. To pray with us. To get to know us. To stick by us, come what may. In other words, to give us a chance, to help us grow.

Some day, in our separate searchings for reality, we may become desperate enough and bold enough to try the church again. Perhaps *your* church.

But I wonder, when and if we should, would there be a place for us in your church, because you have made a place for us in your heart?

—The Evangelical Beacon

Because we take for granted the way we are, we seldom think about ourselves and our values. When a perceptive foreigner tells us what he sees when he looks at us, we can be in for some surprises.

A Thai View of the Americans

Khamsing Srinawak

I was asked during my stay in America, "What do you and what does the average Thai farmer think about America; what image does the Thai farmer have of Americans?"

The question itself, broad and difficult, based on the assumption that one person's opinion can represent another's or a group's opinion, is very American. I am a Thai citizen and a Thai farmer. The thoughts I express are personal. What I say is the opinion of a Thai individual, not that of Thai farmers as a group.

* * * * *

The American way of life is based on competition, competing with rivals, competing with those who are around, and competing with oneself. Life today must be better than yesterday and tomorrow must be better than today. It is a life which always steers ahead, sometimes without destination or aim. This is a difference between the American and the Thai way of life, for, generally

Mr. Khamsing Srinawak, a Thai citizen, has been a journalist, an editor, and a writer, as well as a Buddhist monk and a mechanized farmer. He studied publishing and editing in the United States from March 1967 to the beginning of 1968. The present article, based on a talk given at the Asia Society in New York, first appeared in *The Social Science Review* . . . and is used by permission.

speaking, Thais are (or used to be) content with having just enough to live on, while in America, especially in New York, to be successful means to possess the extras beyond necessities.

It is almost correct to say that Thais and Americans are differentiated from birth. Thai children live with their parents until they marry. An infant sleeps in his parents' room, learns to sit or stand on his parents' laps. Before he can walk, he is carried by his parents or brothers or sisters. Grandparents shower him with attention. The family tie in Thailand is strong and meaningful.

In the United States, I have noticed that young children are much brought up by formulas and objects. This strikes me as being the result of the American industrialized and competitive society, of which a deep characteristic is the love of privacy. This may be an expression of the selfishness required by a competitive society, together with a symbolic escape from the demands of the society. Loving privacy, parents remove even infants from their own bedroom to another room. Thai children play with their parents and grandparents as if they were toys. Children in America play with toys, which are objects. Thai children are motivated to love their parents; in the United

States children learn to love and attach themselves to toys. Thai children sleep on a cushion the size of a pillow so they can be carried about or in a hammock beside their parents. American children sleep in beds which are caged in and in a room of their own. When a Thai baby cries he gets an immediate response; in America sometimes a child cries until he falls asleep again if his parents are too sleepy to get up. What I have just related is only a contrast of the differences, with no intention to say which system is the better one. It is only to point out that we are being formed differently.

While visiting a good friend of mine and his family during the early part of my stay in America, I thought that they raised their child like one raises birds. Occasionally the child was allowed to come out of his room to toddle about, completely on his own, whether he stumbled or fell. When the time was up he would be sent back to his caged bed. They gave him a bottle of milk and a toy. He was supposed to sleep. When the mother left, the child did not react in any way at all. Puzzled, I tried to take away his toy instead and he began to cry. I was not at all certain which the child loved more, his mother or the toy.

... In the beginning I could not understand what made ... young people move out of their parents' homes. When later I discovered the makeup of an American family, I became sympathetic: I imagined their childhood, the room filled with toys, and the caged-in bed.

It may be that because life in America depends on material things more than it does on people, most Americans understand machines better than people. I acknowledge that Americans have been extremely successful in employing material things to serve man ... it seems that the American and other Westerners regard the material prosperity, rather than the service to which it is put, as evidence of civilization. The successful propagation of this concept is such that countries with less material wealth began to question their own status, began to doubt their own traditions ... They began to feel ashamed and to struggle to obtain material prosperity as it exists in the Western world. In some areas this struggle has been so violent that elements in local society have been totally disregarded ...

Most Americans I know are good people, open and friendly. But because they live in a materialistic, competitive society, part of their thinking is made up of formulas, figures and dedication to getting the job done. Their goodness, their bigheartedness, and their friendliness come out rather cold ... A favorite word which goes with the American way of life and which has become a U. S. trademark is "help" ...

Each person has pride in his own country regardless of whether it is big or small, progressive or backward. To help another person may be a virtue. The poorer person should be pleased with help received from the richer as long as it is given honestly and intelligently. Likewise, less developed countries should be pleased to get help from more developed countries if that help is given in such a way that it does not hurt pride and honor ...

... Some of my friends complained that they do not understand why, with all the help the United States is giving, all she receives in return is unfriendliness or hatred. When I asked if they knew for sure that the help was given with the right attitude, they all confirmed that it was. Personally, I do not see it that way. The Americans are so proud of their superiority that it cannot be hidden ... When giving help to other countries, the United States sets its own way of life as a model, expecting other nations to adapt or accommodate themselves to it ... And the stronger this process, the worse the situation becomes

... As national and racial pride are affected, the collective emotions of one people as directed toward another people become engaged. If the victim of the process of conversion finds it unbearable, the reaction will one day be violence—on both sides.

The American approach to help and the problems it involves are illustrated by the following true story.

Several years ago I worked in the forest of Northern Thailand. One cold day of the cold season, I happened to meet an official from an American agency ... who asked me to take him hunting in the forest ... on our way back, as we arrived at a clearing, the expert suddenly stopped ... I followed the direction of his glance and saw three human beings, two adults and a child, almost naked, lying in the sun. Probably having seen us, they shortly rose and walked away into the woods. They were Kha people, a small tribal group numbering not more than a hundred, who live in the forest. It seems as though only a few people know anything about them. They do not have permanent dwellings but use tree branches to make huts. When the leaves begin to turn yellow they move to another locality. Normally the Kha people are extremely reluctant to meet anyone. It is likely the group we saw, not having clothing, could not sleep the night before because of the cold, and so came out to lie in the sun during the day and fell asleep. We looked at them until they disappeared into the forest. When we recovered from our surprise the expert, excited and interested, asked me all kinds of questions.

That evening he sent for me to have dinner with him and asked if I could help him do something. I asked him what he wanted me to help him with. He said he wanted to help the Kha people. He had with him a woolen blanket and wanted me to take it to the Kha family. Also he expressed his interest in studying the people so that he could understand them and be friends with them.

* * * * *

I had to explain to him at great length that first of all we did not know for sure that the Kha people wanted a blanket; it was only my own assumption, right or wrong, that they were cold. Secondly, if the Kha happened to like the blanket they would probably use it until it wore out and that would be the end of it all. Or the following cold season they might come to wait for another blanket. And if they knew that two blankets were warmer than one, they might ask for two or three. If they did not receive them they might get angry. I asked him why, if he really wanted to help, did he not give the kind of help that would be of value, such as teaching them how to grow cotton and weave. Seeing that the Kha do not have dwellings, I could see no value in building them houses instead of teaching them how to build their own houses if they considered houses a good thing. I explained that I felt that giving material things to other people, even if morally good, is of no lasting value; but helping people to help themselves, giving them an opportunity to use and develop their own talents and ability to get what they want, or become what they want, is of more value and is something substantial.

Perhaps because of our difference in opinion, the expert forgot to give me the blanket to take to the Kha family.

Because of the great and growing influence of the Americans in Thailand as alien money-makers and helpers, the problems arising from the differences between us are growing. I have emphasized my impressions of the American qualities of constant comparison of performance, competition, devotion to things, love of privacy, isolation, weakness in understanding people, self-esteem, and anxiety to help because they seem to bear on the problems and their solutions.

Reprinted (abridged) from *Practical Anthropology*.

AN OUTCASTE—For the Crucified One!

Thelma Book

The church here was very much blessed by the weekend visit of a brother from South India—of the Mennonite Brethren. With several other Indian brethren of Mennonite background, he was visiting Japan for several weeks . . . In India his special ministry is in radio; he knows Allen and Leoda Buckwalter. Saturday afternoon he went with Doyle to Takibe; Sunday morning he spoke in Nagato. Afterwards a number stayed to fellowship over bread and tea, and our brother gave his testimony. We were all much moved by it and I want to share it so that you, too, may rejoice in the way the Holy Spirit is working in every part of the world.

OUR FRIEND GREW UP as a Brahman, the highest of Hindu castes. Should one of the lower castes or outcastes pass his father, the former must bow and lower his head. He must not dare to look into his father's eyes. Nearly all Christians in India belong to those castes that may not associate with Brahmins.

"How," he asked us, "could the Gospel ever reach me?"

When Mr. Murthy was graduated from college he applied to four different places for a job. Among these was a Christian college that needed a teacher of English and Telegu, his native tongue. He didn't want to teach at a Christian college—wanted nothing to do with Christianity. In fact, in his college days he had openly made fun of Christianity. However, it happened that his very best grades in college were in English and in Telegu. And so he applied there, too. And that was the application that brought action.

He became a teacher at a Christian school, and as a result made many Christian friends. He wanted to be able to argue intelligently with these Christians—to show them intelligently that their faith was misplaced. But in order to do that he must read their book. And so he got hold of a New Testament.

He began reading very carefully and critically. Just where his attitude began to change, he doesn't remember; but as he read he found himself marking this passage and that passage that impressed him. Beginning with the purpose of argument, he had passed to appreciation of the words of this book.

One evening he came to Gal. 2:20: "*I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.*"

These words burned into his heart. What could they mean: "*I am crucified with Christ . . .*"? He could read no further; nor could he get the words out of his mind. He tried to study, to work, but those words were just burning into his mind and heart. Finally he went into his room and lay down on the couch. He did not really go to sleep, but it was as if he were asleep and a vision passed before his eyes. It was so real, more real than a dream could have been. He saw Jesus on the cross surrounded by the rabble; he heard their cries, "Crucify Him, crucify Him!" Then, suddenly, the cross was still there, but the rabble had disappeared. Only one man was standing there, and he knew as he looked that that man was himself. He heard a voice, and he knew it was his own voice crying out,

"Crucify Him; crucify Him!" His heart was broken; he saw his sin; this Jesus who had died to save him *he* had crucified. He poured out his confession, and Jesus forgave him.

He left that room a redeemed man. He did not wait; that very day he called a minister to come and baptize him.

He had become a Christian, an outcaste from his Brahmanic caste. His wife was horrified and took steps to leave him and return to her parents. They had just been married several years. There was a child. He did not want his wife to go. He begged her to stay with him one week. If at the end of that time she could not honestly say that he loved her more than before he became a Christian, then she was free to go. She agreed.

That week was his week of fiery trial. She tried everything she could to upset him, to make him angry. He spent every spare minute he could alone in prayer. God gave him the victory, although he said that had he not received baptism, thus publicly announcing his faith in Christ, he thinks he would not have come through that week. At the end of it his wife said, "You win; I will stay with you, but I will not become a Christian." He promised never to coerce her into the church, but he held his secret prayer vigils.

Gradually the Lord opened doors for witness in many churches; but as he preached people began to say, "He says we ought to follow Christ and become Christians, but his own wife is not a Christian," etc., and so he was much troubled in his ministry and hindered. Then came a call to go into full-time evangelism. The school where he had been teaching was to have a farewell service for him and his wife on Monday.

That Sunday an evangelist who has been much used of the Lord in India preached in their church. For some reason his wife had gone to the service. When she came home (he was not there) to get some lunch for the children, three by this time, she could not get the words of the minister out of her mind. He had preached on death and sin. In her heart she knew that if she died she would be lost from God. Her heart was so heavy she could not do her work; she literally felt sick. Finally she knelt on the kitchen floor and asked God to forgive her, and she became a new creature in Christ Jesus. But she did not say anything to anyone about what had happened.

Monday evening at the farewell party he and his wife were asked to say a few words of farewell. There, before teachers, students, and her husband, she gave her testimony of faith in and forgiveness by Jesus Christ. You can imagine his joy in the Lord. Now she works with him in the radio ministry, in charge of correspondence with women who write in, and the Lord is greatly using her.

As to his own family, they treat him as a stranger.

If he visits his brothers, they are civil enough, but ask as they would of a stranger, "What is your business with me?" They never come to see him. Before his mother died he would visit her. She would not let him come near but

(Continued on page twelve)

Movin' Day for Bible Institute

(From Wanezi to Mtshabezi)

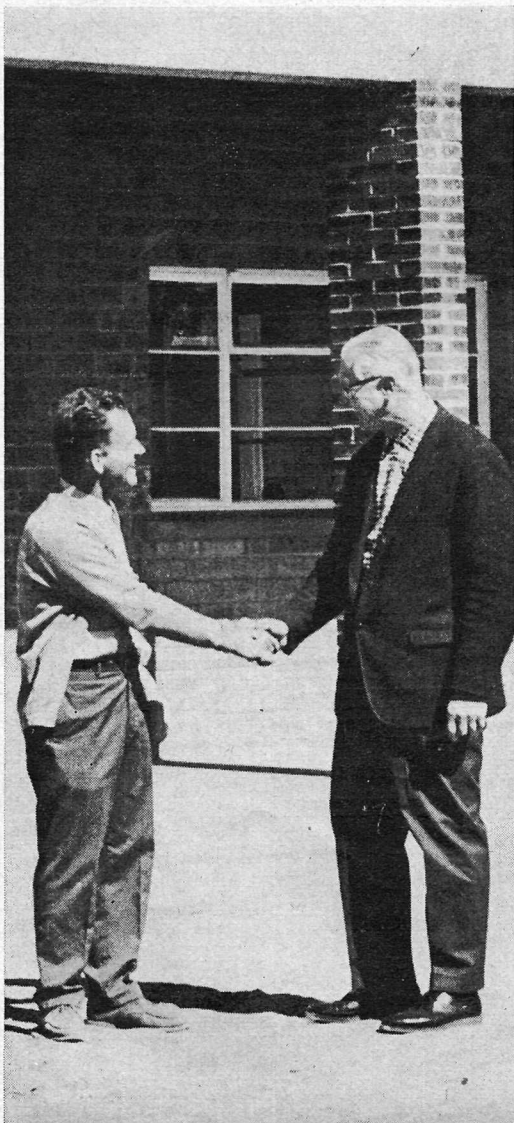
AT LAST!

Edna M. Switzer

Moving from one house to another is a big job for a family. But for moving two households and a boarding school 79 miles, "big job" is an understatement.

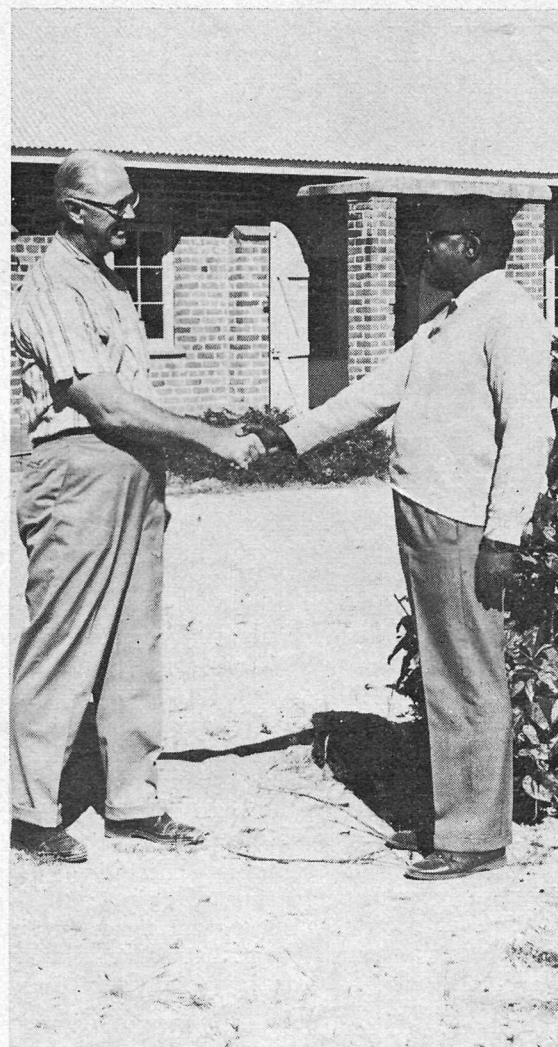
Whatever the label on the boxes—Lobels Biscuits, Golden Syrup, etc.—the contents were books—a ton of them—that Brother Keefer carried in the VW Kombi. Imagine—beds, tables, files, chairs, cupboards, desks, literature, visual aids—all had to go. For perhaps the first time in the history of the school, the Staff was thankful that the school was no bigger!

Months before at the new site, Glenn Freys and their nephew Wesley, with a large crew of African men were working long and hard to prepare the new place "from scratch." Land had to be cleared of trees and bushes, water piped from the river at least half a mile away, materials had to be hauled by rail and road transport; electricity had to be installed.



Right: A parting word between Rev. Luke Keefer and I. Kumalo, Principal of the Wanezi Secondary School.

Left: Glenn Frey, the building director for the new school welcomes Rev. Keefer to the new campus.



Scheduled to open two weeks late the second term, the Bible Institute at Wanezi had to move, for there simply was no accommodation at Wanezi for the thirty students. With eight trips in the Kombi, three trips with a lorry (truck) and a moving van, the Bible Institute and staff had arrived at their new home by May 14, 1969.

Painting and varnishing still had to be done, drawers had to be fitted to the cupboards in the residences, diningroom/kitchen for the school, classrooms and library had to be arranged. Doors to some classrooms had to be hung while classes were in session. It was about four weeks before the electric cookers could be installed, and so the cooks prepared the food in huge black pots.

* * * *

We do thank God for our Bible Institute. We thank Him that there were no major accidents during the building programme and the moving. We thank Him for the interest that more people are taking in the study of the Word. We thank God for signs of revival, but how we long for spiritual showers!

"There SHALL be showers of blessing.

This is the promise of God . . ."

THE NEW NAME

"Ekuphileni Bible Institute" writes Edna Switzer in a special note from the Conference, "is the new name. We got 215 suggestions from our Church-wide contest for a name . . . a good response."

Ekuphileni means to "come into life" or "the place of light"—in this case Life with a capital "L"!

Learn to pronounce it! It is easy: a koo pe la ne ("ph" in Ndebele is never pronounced as in *phone*). The accent is on the second syllable.

BCM Office

Her Hands Are Still — *Her Dream Continues*

March 20, 1966
Sunday night

"Father, in the name of Jesus Christ your Son, I pray that you will make me usable for your service, make me sensitive to your leading. Keep me from the sin of discouragement. Help me to want to do your will, and then help me to do it. Teach me more of yourself so I will come to know you better and better each day until, filled with your Spirit, I will want nothing else and will need nothing else.

"Help me to live with a purpose—to work and study, making the most of every opportunity to learn as much as possible now to become best prepared to fit into your plan for me later. During the time of preparation, help me to recognize the needs of others.

"Lord, help others through me. Give me opportunities to share your hope in time of despair, to share your joy in time of sorrow, to share your peace in time of war, to share your love in time of hatred, to share your purpose in time of chaos, to share your life in time of death, to share your consistency in time of change, and to share your power in time of weakness.

"Prove in my life that Christianity is not just talking but living.

"And thank you for your promise that if we ask anything in your name, according to your will, you hear and answer.

"Right now I am ready to be made willing, to be made able for you to use me wherever I will be most useful to you. Now I believe God wants me to prepare for work with orphaned children in some land other than America—to share all that God has given me with children who are alone in the world without love, without hope, without Christ. I know He will clear the path and show me the best way to prepare for this. As I trust Him, He will help me go on from here, not looking back but forward to see how He will work it out. All He asks of me is to fret not, to trust, to delight, to commit, to rest. He will do the work. What a wonderful Lord!" Gee Gee Peterson wrote her prayer of dedication as she began her nurse's training.

Two years and six months later she was dead, killed in a car accident in Bellingham, Washington.

Gee Gee (her name was Gloria, but everyone called her Gee Gee) had sealed her prayer of dedication and given it to one of the deacons' wives saying it should be opened and read in ten years. It was opened at the time of Gee Gee's death and read at her funeral. Gee Gee's mother, Mrs. Grace Peterson enclosed it in a letter she wrote to World Vision.

She wrote: "We do not understand God's plan or purpose in all of this, but we trust Him to work out all the details. We know that God uses ways to spread the Gospel that may not always be our ways.

"I am writing this letter to you in the hope that someone else will read it and receive the call from the Lord to go out in her place to serve Him among children.

(Both "Mary" and "Grandpa" in the following account are members of the Brethren in Christ Church. Mary asked to have her name withheld, so Grandpa reluctantly "thought young" —Page Editor).

The other day I said to my granddaughter: "Mary (not her real name), I would like for you to write two papers for me, one on the subject, 'What Is Wrong With the Older Generation, and What to Do About It,' and the other on the subject, 'What Is Wrong With the Younger Generation, and What to Do About It.'"

I expected that she would take a couple of days at least, or maybe a couple of weeks, and then give me papers of several hundred words or so, on each subject. However, I was a bit stunned when fifteen minutes later she informed me that she had written two "books" on the subjects, and she handed me the following "manuscript":

VOL. I WHAT IS WRONG WITH THE OLDER GENERATION AND WHAT TO DO ABOUT IT

By Mary Jones

CHAPTER ONE

The trouble with the older generation is that they are not the younger generation.

CHAPTER TWO

They should think young!

VOL. II WHAT IS WRONG WITH THE YOUNGER GENERATION AND WHAT TO DO ABOUT IT

By Mary Jones

CHAPTER ONE

The trouble with the younger generation is that they are not the older generation.

CHAPTER TWO

They should grow up!

As I read these two "books" over and over, and pondered them, it seemed to me that they do "speak volumes."

Signed, "Grandpa."

The Middle Child

Melvin H. Bowers

The middle child would not exist were it not for his older and his younger siblings (brothers or sisters). We might speak of him as one of the middle children if there are more than three in the family, for all middle children have similar needs and problems.

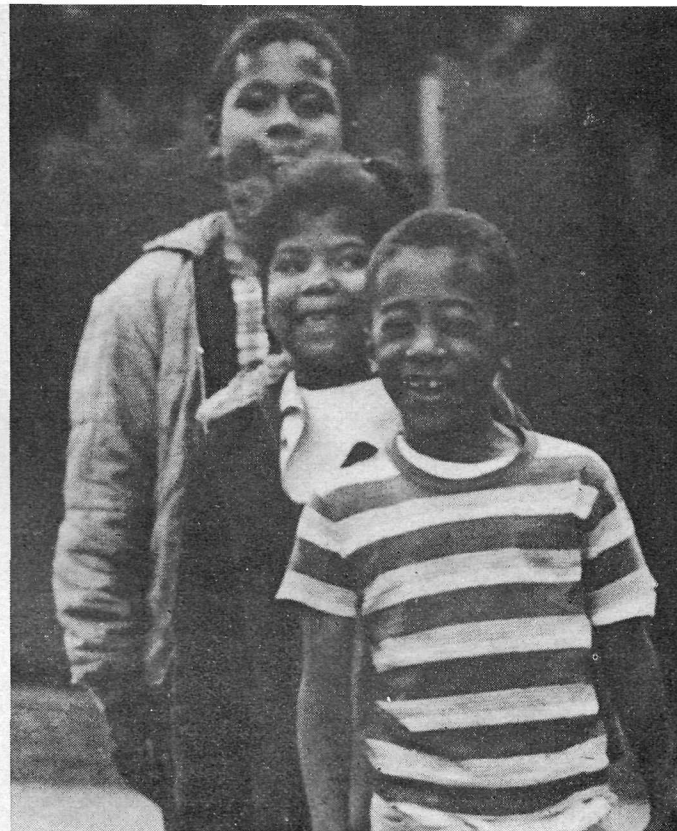
But why this concern about position in the family—first child, only child, youngest child, middle child? Does the ordinal position of a child in the family really make that much difference? An 1898 study reported marked differences in only children; in fact, G. Stanley Hall, Psychologist at Clark University, stated, "Being an only child is a disease in itself." Later studies have played down the so-called significant differences found in only, middle, or youngest children. Many of today's authorities on child growth and development give little importance to the child's position in the family. But psychologists and psychiatrists do give much emphasis to any child's psychological environment, self-concept, his way of perceiving his parents, the quality of parental acceptance, and the ongoing nature of family life itself. However, there are circumstances in the middle child's situation which are worth noting.

Advantages and Otherwise

There are advantages to being the middle child. He has parents who are experienced in matters of child rearing, having already experimented with their first-born. They tend to take their second child more for granted, are not over-solicitous about him. From his brother or sister the middle child has opportunities to learn lessons of give and take, fair play, taking turns, sharing, generosity, and sacrifice. In a family of three children, there are so many little bridges, so many little clashes, that no child has to make big jumps in adjustment which cause so much strain in some only children. The middle child has the satisfying experience of being able to help care for a younger sibling, and at the same time have an older sibling who helps care for him. Then, too, the oldest child is the one who usually gets blamed by his parents if anything happens to the two other children.

The middle child may be faced with the problem of jealousy. The first child becomes jealous of the second child because this intruder has usurped the eldest's place in the affections, interest, and attention of his parents. But by the time the third child arrives, the eldest may have partly outgrown his jealousy, but the middle child may now become jealous, although his feelings may not be so

The writer is a psychologist with the Ontario-Montclair school district.



intense as was the case with the first child, for the middle child has already learned to share his parents' attention with his older sibling. His parents, too, have learned better how to prepare their children for the coming of a new baby, talking about the fact that the baby will sometimes be fun and at other times a nuisance. The middle child will sometimes feel left out and say, "Mother doesn't love me anymore; she loves the baby." The mother can then respond by asking the middle child to freely tell his feelings to his mother so she can reassure him with extra love and attention.

The Other Children

If we accept the idea that one of life's drives is the struggle for control, domination, or power over others, we can see that the middle child shares with the first child the experience of dethronement, of being eclipsed by a younger sibling. The only child may tend to always be somewhat self-centered, but the middle child may struggle to maintain his position as center of interest; this style of competition may well become his style of life, one of his personality characteristics. On the other hand, the youngest never experiences total dethronement but often maintains the advantage of being specially favored by his parents. His life-style may become a yearning for continued dependence and protection whereby he maintains control over others. But the middle child has an advantage. He is least likely to have problems of parental dependence, since he has neither known continued babying nor had to fight to regain the lost status of being the only child. It is through these interactions with siblings and parents that much of a child's basic personality pattern is formed; this emphasizes the need for a stable family life in which the first, middle, youngest, or only child is reared.

But in this family constellation, each child has a role which is influenced by and will influence the roles of each

(Continued on page ten)

News From Various Lands

NICARAGUA

Saturday, June 14, we had a baptismal service in the Masaya volcanic lake. Then on Sunday, June 15, we held our first Communion service, with 25 partaking—a blessing to our people.

Our first Father's Day on June 22 was a great success with 262 present. Manuel Cajina was the guest speaker with his electric guitar. We feel the need for revival. Attendance has been quite good except for the rains. Will you pray for us?
The Wolgemuths

BIHAR, INDIA

Returning to India immediately after General Conference, the Siders went on to Landour, where Anna and Mark enrolled in Woodstock School. After a day there, John went on to Purnea, Bihar, to resume work with the Uraons, leaving Ethel to help the schoolchildren adjust and to get some much needed rest (while also caring for the youngest member of the family, Jennie Beth).

On the Barjora Farm, rice seedlings are being transplanted from the small plots into fields—by hand, a back-breaking job.

At Madhipura Christian Hospital, the Dr. Kreiders are very busy—and short-staffed.
Doris Cober

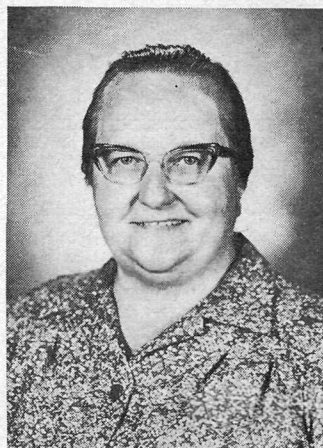
“... with a basic Gospel-of-John English vocabulary”

Leoda Buckwalter (FEBC, Bangalore, India) writes of special meetings (Bible Study, mornings; open meetings, evenings) which she and Allen have attended in a local church: “The speaker is a Canadian missionary, Bob Crow, a converted atheist who has become a deep student of the Scriptures and who has a tremendous influence on college-age young people. He speaks simply, with a basic ‘Gospel of John’ English vocabulary — and with deep sincerity. The result was a crowded church every night with extra seats in the aisles! God bless him! We trust that many have accepted the Lord as their personal Savior through this effort.”

RHODESIA

1968—Year of Evangelism for churches in Rhodesia is providing us with some new experiences.

Some time ago three of us ministers (one Methodist, one Salvation Army, and I) were asked to talk about this emphasis on Rhodesia TV. It was good indeed to have 20 minutes of free TV time to talk about the churches' activities and the real meaning of evangelism. Included in the “news” broadcast was a personal testimony to “old-fashioned” salvation!
Don Zook



Anna L. Kettering returns to Zambia for her fourth term of service. During her furlough she made her home with her parents in Palmyra, Pa. She returned on September 11.

The Middle Child

(Continued from page nine)

other family member. Large families have a very complicated network of roles; the three-child family's roles are simpler. The older brother, often a bitter rival of the middle child, may adopt the youngest child and play the role of big, kind brother, avoiding the middle child as much as possible. Or the oldest child may exercise a somewhat bossy, supervisory role over the middle and youngest children. But does the middle child also assume a bossy role? If he follows the customary “pecking order,” he will boss the youngest, who never gets to boss anybody. The middle child sometimes adopts the role of being the sociable, well-liked, easy-going individual because he is well-protected on both sides by other siblings. Each child assumes the role that other family members thrust upon him and the role that best fits his own personality pattern. The effect the second child has on the first, or on the total family, cannot be predicted, nor the effect of the third child on the middle one. Parental handling of the middle child is influenced by the child's peculiar needs, by the presence of the other children, by each child's reaction to his parents, and by each child's perception of his role in the family.

Parental Responsibility

What is the peculiar parental responsibility to the middle child? Are there pitfalls of which parents should be aware? Jealousy in the middle or other child may result from parental favoritism and what appears to be special treatment of the eldest or the youngest. The youngest may envy the oldest child's privileges, or the middle child may feel he has to compete for parental approval. Many of the petty daily squabbles that arise in the family are at least in part due to competition for parental attention. If there is no need for this competition, children should be told so. But if there is favoritism, this may be with Biblical precedent but not with godly sanction. Joseph, for example, was a favored child of his father, receiving special privileges and a coat of many colors; the result—envy among his elder brothers. Esau was the favored son of his father Isaac; Jacob was favored by his mother Rachel; the result—deception, intrigue, strife covering many years. Parents have a profound obligation to evaluate thoroughly their dealings with their children, (middle, oldest, youngest, in-betweeners), and check on possible evidences of partiality to one or more children. There is no place for partiality in demonstration of parental affection for each child; of course, parents may not kiss or hug each child in the same way but the feeling back of the affection, the genuineness of the acceptance, must show through clearly to each child. Even though the youngest demands more than his share of attention, parents should be aware of this and refuse to cater to demands for unequal treatment. Each child has the birthright of complete parental acceptance, his share of parental time and attention, his share of responsibility for tasks around the home, and his share of good times with his parents and family.

Christian understanding, deep love for one's fellowmen, commitment to Jesus Christ and His cause are excellent bases for being a good parent, but in many cases this is not enough. There is also need for parental understanding of successful approaches to child rearing. Two books the writer heartily recommends for parental reading and study are by: Haim G. Ginott, *Between Parent and Child*, and *Between Parent and Adolescent*.

Small Indonesian Dam to Aid Rice Crop

Adolf Ens, MCC Director, Indonesia

The idea was Sabdono's, the remarkable preacher from Djerukredjo. At the time—1961—he was a guru Indjil, a preacher of the Gospel, who then, as now, likes to refer to himself as a farmer. He enjoys the feel of the powdery red dust under his bare feet as he walks the rutted trail to Gili to teach the weekly catechism class.

A farmer at heart, he couldn't stand the sight of all that good fresh spring water from the Tjelering Mountain simply losing itself in the salty Java Sea. So he persuaded Don Kaufman, then MCC director of Indonesia, and some other friends to give a modest loan to build an earth dam.

That investment produced one dry-season crop of rice before the dam was washed downstream during the next heavy rainy season. Sabdono was left with one slightly used irrigation ditch, about eight quintal of rice as his share of the crop and one slightly used dream.

But a point had been proven, namely that water could be led to the coastal plain of some hundred acres of flat rice land and a good dry-season crop could be raised in this manner.

Don Kaufman contacted an engineer representing a New Zealand organization to make a technical survey of the area. He proposed a new site for the dam upstream, and drew plans. His organization promised the needed funds to build a permanent concrete dam. All was set to move ahead. But the regional government official, who could not understand so much money and cement going into one dam, would not give his approval for the project. He proposed that the money be given to him and that he would build four dams! This was not agreeable to the New Zealand donor, so the plans for the dam were back on ice. And there the matter lay for some years.

The first time I gave this dam idea serious thought was when the first MCC rice shipment papers arrived at the office. I noticed then that the cost of the rice of that one shipment was more than \$5,000—the estimated cost for the dam. After inquiring about the proposed acreage to be irrigated by the dam and the expected yield per acre, I discovered that one crop from the irrigated area would yield (at US prices of rice) more than we could import for \$5,000. And of course the dam, if it withstood the first flood season, could be expected to add two crops per year to the production of the area. Thus it seemed only logical to me that we must find funds somewhere to begin this kind of irrigation project.

Construction Begins

The formation of the Joint Economic Commission and the timely support of MCC allowed us finally to begin construction in 1968. Sabdono's dream was taking on substance. A local committee, whose most active member was Sabdono himself, was formed to direct construction and handle all official matters with local and regional government officers, as well as with the farmers receiving water. The committee worked out an arrangement with the land-owners asking them to pay one-sixth of every crop for which they received water.

The scheme saw its share of delays and problems. Of necessity the project must be finished during Java's dry season. But 1968 turned out not to have much of one. Dur-

ing the three-month period when normally one would expect nothing wetter than a heavy dew overnight, we had at least three floods. Thus, the temporary bypass, dug for the river, to allow construction to go on unhindered, was washed out. And the kapok tree which contained the base mark for all the survey figures fell into the river, injuring one of the workers.

One of the chiefs, failing to place the lowest bid for some of the construction materials, in revenge removed planks from two of the bridges leading to the project. As a result the road was officially closed most of the summer. But local people closed up the holes with tree trunks.

Other problems encountered were: the river bed was less firm than hoped, making it necessary to lay a deeper foundation; and the bricks for the dam were made and burned at the dam site, but the continuous rains spoiled several batches before they could dry.

Official Opening Delayed

By mid-November 1968, after five months of construction, the gate to the dam could be closed, and two days later the water entered the irrigation canal.

In spite of substantially more materials used than originally anticipated, and significant increases in prices, we were still able to complete the dam with the original budget of \$5,000.

The official opening was not held until April, 1969, to coincide with the beginning of Indonesia's new Five Year Plan. At the same time it allowed for the visitors to see the first rice crop already in full head. Dignitaries from both church and state turned out in full force. The press was there, and hundreds of villagers and farmers. Two choirs took part in the ceremony.

In his address at the occasion, Javanese Mennonite Synod Chairman Djojodihardjo explained the significance of the name Elim as given in Exodus 15. Just as the water of Elim's 12 springs represented a necessary commodity to the people of Israel on their journey to the promised land, so too the church considers earthly water provided by this dam a valuable contribution; for the Christians, Djerukredjo is also only a stopping point on the way to the promised land.

First Crop Harvested

By now the first crop has been harvested and our one-sixth share of 3.7 tons is waiting to be sold. The second crop is planted and at last inspection looked beautiful. A third crop of peanuts or soybeans will go in after the present rice crop is harvested. With three crops a year, the community should be able to pay off the cost of the dam in five or six years. This will enable the Economic Commission to reinvest the funds in other projects.

And thus the community is developed. Asia does not need western forms of Christianity but rather the healing, redeeming ministry of Christ for the body, mind and spirit. And there must be a harmony between the soil and the body and the soul, if the infections of hunger and disease and superstition are ever to be cured. The dam is one small step preparing for that harmony and cure.

Our Colleges

MESSIAH COLLEGE

Music-Lecture Series

The first event of the 1969-70 Music-Lecture Series will be held Tuesday, October 14, at 8:00 p.m. Mr. Leo Smit, pianist, composer, teacher, and conductor, will deliver his lecture-recital, "The Masters Write Jazz," in the Alumni Auditorium.

Following are the other events to be featured in the series:

Paul Windt, Violinist	November 11, 1969
The Demitasse Opera Company	January 20, 1970
Dr. George D. Kelsey, Lecturer	February 17, 1970
The Satori Woodwind Quintet	March 10, 1970
Blair-Howard Duo, Vocal Artists	April 14, 1970
The Carradines, Dramatic Duo	April 30, 1970

Quotations of Appreciation From Letters from Individuals Outside the College

"A vocal ensemble from Messiah College presented a program of inspirational music last evening. Sometimes singing a cappella, and sometimes accompanied by guitar or piano, the group presented a beautiful, well-balanced blending of voices in rich harmony. Some of our guests who were waiting to go back to their floors requested these young people to sing 'How Great Thou Art' and joined them in singing this number."

"I would like to thank you and the group for the fine program which they presented for our residents on May 18. I have heard so many favorable comments from our residents and staff alike about how much they enjoyed the program. The question asked most often was 'How soon are they going to come back again?' Entertainment means so much to our residents, and I know that they thoroughly enjoyed this program."

"We thank God for Messiah College and for young people like ————! These kids are unbelievable; unexplainable except for Christ! Keep them coming! Keep them going!

Keep them singing! Keep them praying! God is doing a new thing in our day! And He is doing it through kids like these. Their flexibility, their adaptability, their endurance, their spirit, their 'caring' about people—Great!"

"As Chaplain of this institution I want to express our united thanks for the splendid work done by the Gospel Teams who come to minister here one Sunday of the month."

Under the able leadership of their chairman the various young people have brought us inspiration in a number of areas by their talent and spirit. I trust you will convey my thanks to the group and express our appreciation. We would surely welcome the opportunity to schedule them for the fall season, too."

"We praise the Lord for His goodness to us in allowing you and the Choir to minister to us. We deeply appreciated your coming and ministering to us."

"—— they did a most splendid job. People were very pleased and encouraged as they performed with fine Christian decorum. May they have many more opportunities to share God's marvelous message in word and song."



Leo Smit who will appear Tuesday evening, October 14, on Messiah College campus.

Christian Life Emphasis Week

With Dr. Howard Jones serving as guest speaker in daily chapel sessions, the Christian Life Emphasis program this week (September 22-26) is following the pattern first established last year. Lengthened chapel sessions are held each morning and small discussion groups meet each evening.

The chapel periods are long enough for Dr. Jones to deliver a significant message. Then in the evening, student discussion revolves around the implications of the morning message for society, the Church, the College, and the individual. Each discussion group meets with one or two faculty members.

HOMEcoming OCTOBER 17, 18 and 19.

Friday, October 17.

Founders Day

Saturday, October 18.

10:00 a.m. Girls' Field Hockey

2:00 p.m. Men's Soccer

7:30 p.m. Convocation

Sunday, October 19.

Parents' Day

An Outcaste

(Continued from page six)

stood on the far side of the room and told him he had defiled his caste, his family, and his name. "But," he said, "I feel I really know what Jesus meant when he told the people who informed him that his mother and brothers were come and wanted audience with him, *'They who hear and obey the Word of God are my father, my mother, and my brothers.'*"

I looked around the room as I heard his testimony and I knew no one here in Japan had paid so high a price and counted it gain to know Christ—even though they have paid a greater price than I. And so we truly thank the Lord for His witness here through Mr. Murthy.

(12)

From the Editor

(Continued from page two)

The editor of the Home Page is continuing her treatment of the unique needs of children with their unique circumstances in the home—an only child, the older child and now it is "The Middle Child."

Those who were present at General Conference will recall the introduction to the Conference of Lucien Luntadila, a representative of the Kimbanquist Church from the Congo. The Contemporary Scene feature describes the Kimbanquist Church which is the largest of the peace churches and has borne testimony to this position in the strife torn Congo.

In the September 8 issue we failed to indicate that the account of "The Brethren in Christ Bishop and His Plow" was written by Martin Schrag, Messiah College.

Evangelical Visitor

The Contemporary Scene

Becoming a Man by Other Men

Marion Keeney Preheim

The Kimbanguist Church is not a familiar name to the church in America. So the Mennonite Central Committee believed that there would be mutual benefit if the Mennonite and Brethren in Christ Churches could meet a representative from this church which is the largest of the "peace" churches and which has been committed to this position in the violent Congo.

In order that such a meeting could take place MCC brought Lucien Luntadila, general secretary of the Kimbanguist Church, to America. Mr. Luntadila is married. He and his wife are the parents of five children, four of their own, one adopted.

Lucien talked about the founder, Simon Kimbangu; and how though preaching for only six months and with great success, was imprisoned by the Belgian Government in the Congo.

Simon Kimbangu remained in prison for 31 years, where he died. Other followers were imprisoned for up to 40 years. In total, the Belgium government imprisoned 37,000 families. All but 2,000 died in prison. One formal charge against Kimbangu was that he had not paid his taxes. "It was not true," Lucien said. They also accused him of wanting to overthrow the Belgium government. "It was not true," Lucien said again. "He only wanted to preach the gospel."

"Did the white missionaries want him imprisoned?"

"Yes," Mr. Luntadila answered. Mr. Luntadila himself was imprisoned five times for reading his Bible, the priests fearing a knowledgeable people.

"Your people have suffered a great deal from the whites—both from government officials and missionaries. Would you rather not have more missionaries come?"

"To the contrary," Mr. Luntadila said, "we need more missionaries. We need missionaries who have technical skills—agricultural technicians and businessmen. We also need to have them share their faith. We have people who question the faith and will not listen to our preachers, but may listen to you. You also need to listen to us, for perhaps we can speak to some of your people who have doubts."

Several times in public meetings Lucien Luntadila said, "Send your young people to us. But when you send them, do not send them with guns. Teach them now that killing is wrong. We are teaching our young not to kill. You must do this also."

The Kimbanguist Church is the largest peace church. They have 3,000,000 members. Simon Kimbangu, in the short time he had to preach, taught people to follow Christ's way of nonresistance.

"How many of your young people serve in the army?"

"Almost none," Lucien said. We asked about the demands of the Congolese government. He said that the army is largely volunteer. The government does have an alternative service, however, for pacifists. They work in hospitals and other social services.

We have many similarities with Mr. Luntadila as a man and as a Christian, but differences do exist. Simon Kimbangu healed people by faith. Lucien relates that his mother was a paralytic. She was one of the people healed during the short six-month ministry of Kimbangu.

Now the church has five faith healers, some of whom

survived the 40 years imprisonment. One is a woman.

"But we also believe in hospitals and dispensaries," Lucien said. They have opened their own institutions, one of the prime reasons being that Kimbanguists are often turned away from established hospitals.

Another difference in their church is that women can preach. When Mr. Luntadila visited an Amish farm, one of his questions was, "Can the women preach?"

Other differences? They have an all-day special service of preaching and singing in place of a shorter communion service. During that day, they eat a common meal of foods indigenous to their country: manioc and the juices they have to remember Jesus Christ's mission—and do not use the symbolic wine and bread.

For their services, they take off their shoes as a sign of respect.

Another difference between our church and theirs is that they have no Sunday school. The children worship with the adults. For their religious education, they have an hour each day in the public and private schools. Each branch of the Christian Church—the Catholics and the Protestants—send in someone to teach the children. Even if the Kimbanguists have only four pupils in a school, for example, they send in a teacher.

Other differences probably exist. The Kimbanguists have come from differing faiths—Catholic, Baptist, Presbyterian and other Protestant groups. Today most of the growth comes from converts who have never believed in Jesus Christ.

Sharing

In his public talks, Lucien Luntadila shared his faith and asked us to share ours with our children. He said, "A man becomes a man by other men." He did not ask more of the congregations than this.

But one person at the very end of a discussion asked what we could do to help the people in his country. Lucien said, "I come to you as a brother. I hope you understand that that is how I talk to you now. We need help especially now to build a center for children."

The interpreter, knowing Lucien's background, explained to the congregation that Lucien and his wife began taking children into their home in the first months of their marriage. They have already seen nine children grow up and leave. They are responsible now for 12 more children besides their own five. They placed all of these children in homes of friends, but still must provide food, clothing and medical care as the children need it and the family cannot provide it.

Lucien explained to the congregation that he wants to build a center for refugee and other homeless children where they can stay until he can place them in private homes. The government gives no foster care funds for them, so the means for them to live must come from private sources. The government does take care of some children, but cannot serve all homeless children. The children are the victims from such uprisings as those in Angola and parts of Congo.

Lucien and his wife were able to take in more children when he had a good salary as a senator in the Congolese parliament early in his career, but now must look to others to augment the program.

"I want to work with children. They are flexible, moldable," he said. "It's with them that the hope lies."

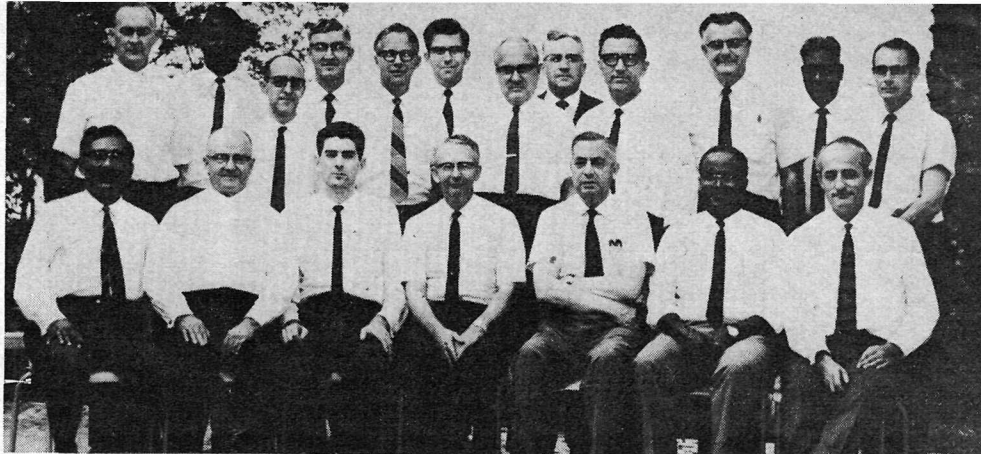
So, if the people here want to help in a special project, Mr. Luntadila suggested they give towards the work with young children.

CHURCH NEWS

Rev. A. C. Burkholder Represents Brethren in Christ at Kinshasa

Kinshasa is in the Democratic Republic of the Congo and on pre-independence maps is shown as Leopoldville. Here, from July 28 to August 4, in the capital city of the Congo at the Congo Inland Mission Hostel twenty representatives of the African Mennonite and Brethren in Christ Fellowship and the eighteen members of the Ninth Mennonite World Conference Planning Committee met.

Rev. Burkholder is the denomination's representative to the General Council of the Mennonite World Conference and was present to share in the planning for the 1972 Conference to be held at Curitiba, Brazil. Rev. Burkholder also visited the Church in Zambia and Rhodesia in conjunction with his trip to Kinshasa.



Attendants at the meeting of the Mennonite World Conference Presidium, August 4-8. Left to right (front row): S. Djodjodhardjo, Indonesia; J. C. Wenger, Goshen, Ind.; E. Ens, Brazil; Erland Waltner, Elkhart, Ind.; J. A. Oosterbaan, The Netherlands; M. Belete, Ethiopia; J. C. Dyck, Elkhart, Ind. (back row) E. Hege, France; N. Tshilembu, Rep. of Congo; E. Vilella, Uruguay; H. Poettcker, Winnipeg, Manitoba; M. Hein, Kansas; P. Kraybill, Penna.; R. Short, Elkhart, Ind.; H. Schmidt, Baden, Ontario; J. Toews, British Columbia; A. Burkholder, California; J. Harishchandra, India; D. R. Jacobs, Africa.

John A. Fries, Jr. Ordained

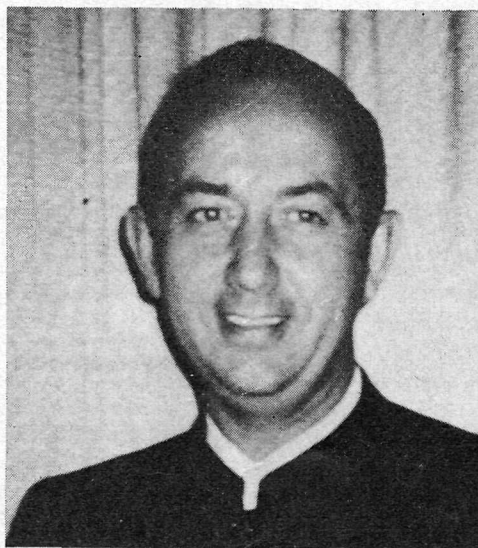
Six years of pastoral ministry to the Shenks Union Church was concluded by the ordination of the pastor, John A. Fries, Jr., to the gospel ministry.

The service of ordination was held on Sunday evening, July 20, in the Shenks Church under the direction of the bishop of the Atlantic Conference, Bishop C. B. Byers. Bishop Byers preached the ordination sermon and conducted the ordination ritual. He was assisted in the service by Rev. John Martin, a former pastor of Shenks Union Church, who read the scripture. Rev. Alden Long, Chairman of the Ministerial Credentials Board, presented the candidate for ordination and Rev. Edgar Keefer, pastor of the Duncannon Church, gave the charge.

Rev. Fries was born and grew up in Harrisburg, Pa. He attended the Harrisburg Academy, Harrisburg Area College, and Bucknell University. This was in preparation for an engineering profession which he followed, working for the Pennsylvania Department of Forest and Water and later for Modjeski and Masters Consulting Engineers, an engineering firm specializing in the design of bridges.

Mrs. Fries, the former Dorothy Jean Boyer, was converted in 1957 at a CBMC sponsored crusade. Her husband was converted in their home about one year later. They joined the Brethren in Christ Church in 1959 becoming members of the Free Grace Congregation.

Following his conversion Rev. Fries took work at Messiah College in preparation for



Christian service and in 1961 was chosen as a lay minister at Free Grace. In 1963 he came to the Shenks Union Church serving until July 31, 1969.

Rev. and Mrs. Fries have three children: John, a student at Messiah College, and Linda and Mary at home.

The Fries are now living in Portland, Oregon, where Rev. Fries is enrolled in Western Evangelical Seminary.

evening seven teachers were honored with a corsage and certificate for their faithful teaching of twenty years or more.

News from the *Mowersville congregation*: on Sunday, July 20, two were received into the membership of the church; seven were baptized. Sunday evening the 20th the service was recorded for broadcast over station WCBG Chambersburg on August 24. A service with music and testimonies was held at the John Bert Park on August 17.

The *New Guilford Congregation* scheduled a Missionary Conference for Saturday, September 6, with Dr. and Mrs. Lowell Mann from India; Mr. and Mrs. Clarence Musser, newly arrived home from Africa; and Rev. Henry

N. Hostetter, former executive Secretary of Missions as speakers. Seventeen new members were received into the church's fellowship, Sunday morning, August 24.

The Christ's Crusaders of the *New Guilford Congregation* sold around 900 hoagies to help send six girls of their congregation to various service camps throughout the summer. This is a form of summer service sponsored by the Brethren in Christ Youth Commission.

The *Montgomery Brethren in Christ Church* scheduled a Family Life Conference, September 6 and 7, with Dr. James H. Teeter; Miss Mary Beth Stoner, lately from India; Miss Dorothy Morter; Rev. Paul Snyder; Rev. P. W. McBeth; and Rev. Lane Hostetter as speakers.

The *Hollowell Church* had as speakers at their Family Life Conference, September 14, Dr. Harold Engle, a physician of Palmyra, Pa.; and Rev. and Mrs. Paul Snyder of Grantham, Pa.

Locust Grove Church news: Emerson Frey and Charles Lady contributed to the success of the Annual Hymn Sing, August 17. On August 31 Luke Keefer, Jr., showed slides of the Navajo Mission to the Christ's Crusaders and ministered in the evening service.

Rev. John A. Byers presented the morning message, August 24, at the *Five Forks Church*.

ATLANTIC CONFERENCE

The *Bellevue Park Church*, Harrisburg, Pa., had as their guest speaker Sunday evening, August 31, Rev. K. B. Hoover, Grantham, Pa., when he spoke on the subject: "When Youth Go to College." Wednesday evening, September 3, Miss Jane Monn, a nurse from the Navajo Mission, New Mexico, spoke and showed slides of the work there.

The afternoon of August 24 the Lebanon County Child Evangelism Fellowship dedicated its "Chapel on Wheels" in the *Fairland Brethren in Christ Church* parking lot.

The *Refton congregation* welcomed Miss Erma Hare as a speaker in their morning service, August 31. Sister Hare is a registered nurse, having spent 22 years in India among the Hindi people in Bihar and among the Santals. The past six years she spent at Saharsa in the Bookstore ministry. Plans are for her to fly from Olmsted Airport, September 29, for her return to this mission field.

ALLEGHENY CONFERENCE

News from the *Jemison Valley Church*: On July 19 a tent meeting was begun with the showing of the film "Lucia." Rev. Simon Lehman was the evangelist for the tent meeting in which there was good community response and many helped in their Christian faith. Rev. Samuel Oldham and family moved into the parsonage August 21.

"Keys for Better Leadership" was the theme for the banquet of the *Waynesboro congregation*. Forty teachers and workers gathered in the parsonage basement on August 25 for this evening of fellowship. Guest speaker, Rev. Donald Shafer, spoke to the workers on leading and teaching in the church. During the

CANADIAN CONFERENCE

Dr. and Mrs. Roger Sider, recently returned from the African Mission field, presented the work of medicine at the *Sherkston Church*, June 29. Rev. and Mrs. Lamar Fretz spoke on the needs of the work in Zambia, May 18.

Dr. Sider plans on further studies at Johns Hopkins Hospital in Baltimore, Md., and Rev. Fretz will be studying at Columbia University. The *Sherkston Church* had a Christian Education Workers Conference, September 15, with Dr. Ernest Kilbourne, former president of the Oriental Missionary Society, as the speaker.

CENTRAL CONFERENCE

On July 27 Rev. Marvin R. Keller from Baltimore, Maryland, was installed as the new pastor of *Valley Street Brethren in Christ Church*, Dayton, Ohio. Rev. Keller, his wife, Miriam and son Kenneth reside at the parsonage. Their two daughters Jean and Patricia remained in Maryland.

The *Nappanee Church* had a congregational Planning Conference at Epworth Forest Camp, Saturday, September 6, with Dr. Owen Alderfer as guest speaker.

Arrangements have been made for the ordination of Rev. Marshall Poe who has been pastoring the *Bethel Community Church* at Cassopolis, Michigan, on October 5.

The *Pleasant Hill Brethren in Christ Church* dedicated a new Education Building, September 7, at 2:30 in the afternoon. Many friends of the community as well as the neighboring Brethren in Christ Churches attended the ceremony which was held outside of the building.

Dr. Archie Penner was installed as pastor of the *Sippo Congregation* in the Sunday morning worship service, August 31. Dr. Penner is also on the faculty of Malone College where he is Associate Professor of Religion.

PACIFIC CONFERENCE

The *Sandia Brethren in Christ Church* is sponsoring a twelve hour course in "Old Testament Survey, Law, and History." This twelve hour course which began September 17 will be completed October 1. The teenagers have conducted their first service project in the new Omega program. A Youth Retreat is planned for October 17-19; a Family Life Conference with Drs. Marion Heisey and Robert Smith, M.D., in November.

The *Navajo Mission* cooperated in Evangelistic Tent Crusade with other area missions—average attendance was 300 at each service. In addition the mission conducted its own camp meeting and Bible school.

The Rev. Paul Hill and family arrived in *San Francisco* August 28 and were installed September 7 by Rev. Amos Buckwalter on behalf of the bishop of the Pacific Conference.

The *Upland Highschoolers* department are planning an international Mexico Crusade at Christmas time to share in a city Evangelism Crusade. The department raised over \$1,000.00 in a rummage sale to finance the sending of the youth on this crusade.

Births

BONNER—Mark Robert, born August 9 to Mr. and Mrs. Robert Bonner, Harrisburg, Pa., the Redland Valley congregation.

FRYE—Paula Ann, born July 20 to Mr. and Mrs. Harvey Frye, Maytown congregation, Maytown, Pa.

LECKRONE—John Wesley, born July 23 to Mr. and Mrs. Terry Leckrone, Souderton congregation, Pa.

PRINGLE—Dean Richard, born August 8 to Mr. and Mrs. Douglas Pringle, Souderton congregation, Pa.

STEFFEE—Richard Eldon, born August 25 to Rev. and Mrs. Larry R. Steffee, Hillside Chapel, Llewellyn, Pa.

Weddings

CLEPPER-WARD—Miss Yvonne Ward, daughter of Mr. and Mrs. William Ward, Mechanicsburg, Pa., became the bride of Mr. Paul Clepper, Jr., of Mechanicsburg, Pa., August 24, 1969. The ceremony was performed by the pastor, Rev. Rupert Turman in the Brethren in Christ Church, Mechanicsburg, Pa.

FOGLE-HARING—Miss Sandra Haring, daughter of Mr. and Mrs. Charles Haring, Lewisberry, Pa., and Mr. Dwight Fogle, York Haven, Pa., were united in marriage August 3, 1969, in the Redland Valley Church, Lewisberry, Pa., with Rev. Jay E. Sisco officiating.

KROUT-HAWKES — Miss Florence Lavinia Hawkes and Mr. Ralph Norris Krout, both of Glen Rock, Pa., were united in marriage August 30 in the Pleasant View Brethren in Christ Church, Red Lion, Pa., with the pastor, Rev. Samuel Lady officiating.

LADY-STONER—Miss Grace M. Stoner and Dr. Jesse F. Lady were united in holy matrimony Sunday morning, September 14, 1969. Rev. Roy J. Musser, pastor of Morning Hour Chapel, conducted the service. Bishop Henry A. Ginder officiated in the ceremony.

MALACK-GARIS—Miss Sue E. Garis, daughter of Mr. and Mrs. Elmer Garis, Jr., of Souderton, Pa., and Mr. Paul S. Malack, Lansdale, Pa., were united in marriage July 19, 1969 in St. Stanislaus Church, Lansdale, Pa.

WITTLINGER-STILWELL — Miss Bonnie Joan Stilwell, daughter of Mr. and Mrs. Woody Stilwell, Allisoria, Virginia, was united in marriage to Mr. Donald Lee Wittlinger, son of Dr. and Mrs. Carlton Wittlinger, Grantham, Pa., August 16, 1969. The ceremony was performed in the Messiah College Chapel, Grantham, Pa., by Dr. C. N. Hostetter, Jr.

Obituaries

GOSSARD—Robert I. Gossard was born October 8, 1888 near Welsh Run, Pa., the son of the late David and Susan Watkins Gossard and passed away August 19, 1969. He was ordained as a minister in the Brethren in Christ Church in 1940 and served the Hollowell and Fairview Avenue Brethren in Christ Churches as well as other churches in the denomination. He was a member of the Fairview Avenue Church. In addition to his widow, Mrs. Ethel Batt Gossard; he is survived by two sons: Charles of Hagerstown, Md., and A. Stanley Gossard, Waynesboro; six grandchildren; one great-grandchild; and a sister. Funeral services were held from the Grove

Funeral Home in Waynesboro with Rev. Virgil N. Books officiating. Interment was in the Broadfording Cemetery.

KLEIN—George A. Klein, Hillman, Michigan, passed away July 24, 1969, at the age of 87 years. A member of the Rust Sunday School, he is survived by his wife, Sister Mae Klein; seven sons; twenty-six grandchildren; and three great-grandchildren. Services were held in the Rust Brethren in Christ Church with the pastor, Rev. Eugene Wingert, and Rev. Joseph VanderVeer officiating. Interment was in the Hillman Cemetery.

KOHLER—Elmer A. Kohler, York, Pa., was born October 14, 1892, and passed away August 27, 1969. He is survived by his wife, Hattie, and the following children: one son, Donald, York; a daughter, Mrs. Samuel Paules, York; and ten grandchildren; and a sister.

He was a member of the Locust Grove Brethren in Christ Church. Funeral services were held from the Etzweiler Funeral Home, York, with Pastor Charles Lehman officiating. Interment was in the Locust Grove Cemetery.

LANDIS—Ethan E. Landis, 40 years old, husband of Judith C. (Burns) Landis, Levittown, died August 15, 1969. Born in Souderton, he was the son of the late Henry L. and Orpha Landis. He was a member of the Calvary Baptist Church, Bristol, Pa. Surviving are one son, Boyd, and a daughter, Susan, both at home; a sister, Mrs. Raymond Hess and a brother, John, both of Souderton. Interment was in the Silverdale Brethren in Christ Cemetery.

MILLER—Rev. Herman G. Miller was born in Johnstown, Pa., August 1, 1881, a son of the late Andrew J. and Elizabeth Albaugh Miller, and passed away at his home July 5, 1969. He was married to Laura P. Kanode who died in October 1953. On October 26, 1954 he married Luella Patterson Gray who survives. Also surviving is a daughter, Mrs. Stella Barkley of Orbisonia; five grandchildren; 11 great-grandchildren; and three brothers. Another daughter, Rosie Oldham, preceded him in death in May of 1967. Rev. Miller founded the Altoona Brethren in Christ Church in 1920 from which he retired in August 1967.

Funeral services were conducted from the Altoona Brethren in Christ Church with Bishop Charlie B. Byers in charge assisted by Rev. Darleigh Replogle and Rev. Avery L. Sollenberger. Interment in the Replogle Cemetery in Woodbury, Pa.

PARTAKA—Melvin Partaka, Sandusky, Michigan, suddenly passed away on August 14, 1969, aged 38 years. He is survived by his wife, the former Phyllis Bright and one daughter, Victoria.

Funeral services were held at the Hacker Funeral Parlor, with Rev. David H. Wenger officiating. Interment was in the Greenwood Cemetery, Sandusky, Michigan.

REIST—Miss Susan K. Reist died August 18, 1969, at the Messiah Home, Harrisburg, Pa. She had formerly lived for a number of years with her nephew, Jonas R. Yingst, in Wormleysburg, Pa. For many years her occupation was that of a nurse. She is survived by five nieces and six nephews. Susan Reist enjoyed spiritual shelter and nourishment in the Brethren in Christ Church both in her childhood and in later years.

Pastor Leroy G. Yoder of the Messiah Home Chapel officiated at the funeral service at Fackler's Funeral Home. Burial was in the Paxtang Cemetery.

News Items

Nixon Welfare Plan Seen Opening Church Opportunity

"It's not being 'liberal' . . . (theologically) to minister to the needs of the hungry, the disabled and the sick. It's just simply being Christian."

With those words W. A. Criswell, president of the Southern Baptist Convention, described the proposed reforms announced by President Nixon to overhaul the nation's welfare system. Mr. Nixon's plan is to create a more far-reaching family assistance program which, according to Baptist observer W. Barry Garrett, presents the churches with new opportunities of service to people.

Assemblies Council Tackles Church Business, Appraises Need

Changes in the church's constitution, appointments of personnel and the challenge of evangelism were among the items of business for delegates to the 33rd General Council of the Assemblies of God which opened Aug. 21 at Dallas Memorial Auditorium.

Membership in the Assemblies in the U.S. has reached 625,660, reflecting a gain of 49,602 or 8.6 per cent in the past two years. Three hundred and twelve new churches were opened by the Assemblies in the biennium mentioned above, 24 of them in Texas. The denomination now lists 8,570 churches. Net gain in ordained and licensed ministers during the past two years was 521, bringing the total to 17,026.

World Relief Commission Takes Over Children's Hospital from Marines

Officials of the World Relief Commission have accepted the 120-bed Hoa Khanh Children's Hospital from the U.S. Marines in ceremonies at the Vietnam outpost near DaNang.

On hand to accept the facility was Commission President Dr. Nathan Bailey.

Brig. General James A. Feeley, Jr., Commanding General of the Force Logistic Command said: "We are here because we have to be. You are here because you want to be."

The hospital was started four years ago as a small first-aid station manned by off-duty Marine doctors and corpsmen who dispensed love along with medicine. The soldiers used their own personal funds to erect the new \$300,000 building.

Baptists, Jews Face Commitments

The underlying problem in any theological discussion between Baptist and Jew is the fact that the Jew is always aware of the Baptist's basic sense of evangelical mission, declared Dr. Lionel Rubinoff, Professor of Social Science and Philosophy at York University, Toronto, Canada.

The Jewish scholar made the statement in a panel discussion during the unprecedented Jewish-Baptist Scholars' Conference at the Southern Baptist Theological Seminary, Louisville.

In a frank discussion among 70 Baptist and Jewish scholars and theologians, Dr. Rubinoff further stated: "I find myself, a committed Jew, committed to a covenant which excludes the possibility of my being converted. But when I confront you, I confront someone who has a commitment to my conversion."

Total Poor Put at 25.4 Million Including Third of Nation's Negroes

The number of Americans officially in poverty situations stood at 25.4 million in 1968,

down two million from the previous year, according to Census Bureau statistics.

Thirteen per cent of the total population was listed as poor, with 33 per cent of the Negroes falling below the poverty level. The poverty line in the Census report was \$3,553 for a family of four.

For the entire nation, the percentage was down from 22 per cent in 1961. The decrease among Negroes was from 56 per cent to the present 33 per cent. The total number of poor since 1961 has been reduced 11 million.

United Church Moderator Urges Scrapping of Sermons

Church sermons should be scrapped and replaced by round-table discussions, even if there are only 30 persons present, Dr. Robert Baird McClure, 68, moderator of the United Church of Canada's General Council, said in Toronto.

"If we keep the sermon, the projections now are that we'll have only one person in each church anyway," he said. "We should meet in a happy fellowship hour; it doesn't have to be on Sunday."

Noah's Ark Fragments Again Excite Archaeologists

Some pieces of wood that a team of archaeologists has discovered are said to be from the Ark abandoned by Noah after the flood.

A search for the celebrated vessel is being planned as the wood is being examined in research centers around the globe. It's believed to be hand-hewn timber about 4,000 years old. It was found on Mt. Ararat in eastern Turkey by a six-man expedition headed by Harry Crawford of Denver, Colorado.

The archaeologists believe the ark may be lying beneath a glacier at the bottom of a lake on the 17,000-foot mountain. They plan to begin digging through the ice for it next summer.

Hungarian Church Life Impresses Dr. Schioltz

Dr. Frederic A. Schioltz of Minneapolis, president of the American Lutheran Church and of the Lutheran World Federation, was "much impressed" by Church life during his recent visit to Hungary, LWF headquarters in Geneva reported.

Dr. Schioltz spent a week in Hungary at the invitation of Dr. Zoltan Kaldy, presiding bishop of the 430,000-member Hungarian Evangelical (Lutheran) Church. The 68-year-old American-born Church leader preached twice in Hungary.

He said he experienced "excellent church attendance" and "remarkable congregational singing" when he delivered the sermon both in the principal Lutheran church in Budapest and in the rural parish of Hevzgyoerk.

Predicts No Imminent War in Israel

"There will not be another Israeli War for some time," according to Dr. Hyman Appelman, Russian-born Jew now in evangelistic ministries.

Dr. Appelman said the reason no war is imminent in the Middle East is that Russia cannot afford to lose another \$2 billion in money and equipment as it did in June, 1967. He said also that the Russians are occupied with China and further that the USSR is now "soft-talking" the United States.

Missions Have Failed to Understand Oriental Culture, Says Indian Evangelist

The West has used the individualistic approach to missions, says an evangelist from India, and thereby failed to understand the oriental cultures.

Speaking was D. J. Arthur, once a student at Mennonite Brethren Biblical Seminary in Fresno, California, in an interview conducted by Mrs. Marie K. Wiens during a missionary conference at Hillsboro, Kansas.

"If India is to be won to Christ, missions must recognize the *community* and the caste life of the people," Mr. Arthur said.

He suggested two essentials for the Christianizing of India: "First, we must win a *family* and not an *individual* of an Indian sub-society."

"Second, we must reconsider our stand regarding caste system of India. While caste has been the greatest hindrance to people in accepting Christ, perhaps we have been rather too rigid in our stand. Millions will go without Christ if we expect people to come to Christ without their caste."

One Out of Every 50 Americans Victim of Crime Last Year

One out of every 50 Americans was a victim of crime last year, according to J. Edgar Hoover, director of the Federal Bureau of Investigation.

The annual report once again told a story that has become all too familiar—crime is still on the increase. Last year's rise was 17 per cent over 1967, with 4.5 million serious crimes reported in 1968.

The crime rate, also called the National Crime Index, continued its upward climb. For 1968 it was 2,234.8 serious crimes for each 100,000 inhabitants. This figure was almost double the one for 1960.

Moscow Baptist Praises Countrymen's Efforts

Russian Baptists are using every chance they get to witness for Christ to their countrymen, said the chief pastor of the 5,000-member Moscow Baptist Church at the Conference of the European Baptist Federation held in Vienna, Austria.

Michael Zhidkov, 41, told the group gathered at the Stadthalle (City Hall) here that "last year 114 persons were baptized in our Moscow church alone and we have information that the total number of baptisms in the whole Soviet Union was nearly 5,000."

World Council of Churches Faces Financial Crisis

Although the World Council of Churches has been able to clear an accumulated deficit of \$167,750 in its budget, it still faces a serious financial position.

"This could be disastrous," warned the Earl of March, chairman of the Finance Committee, when reporting to the World Council's policy-making Central Committee that continued in session until August 23.

He gave figures indicating that the maximum net uncovered deficit at the end of 1969 might be \$76,000 on expenditures totalling \$1,350,000.

In 1970, however, expenditure is estimated to amount to \$1,500,000 with income totalling only \$1,239,000. The accumulated net deficit at the end of 1970, the finance report said, might be as much as \$300,000.